

ROUGH
ret. to Mollie
when done

M2285

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Sebastopol, Calif.

Must Remain in
Transcription Room

MR NYLAND: So I better say something again, otherwise it isn't worth while for me to come here, I think. But then again and again the question, what will I say because I've said already so many times the same thing. And it is not right when you just sit and listen. And I cannot gauge well enough how deep it goes with you and what kind of conversion takes place within you. That of course is what I hope, that whenever you hear about these ideas of objectivity and the necessity of pursuing truth, what you will do with it and how you will be affected and how it will effect your relationship towards other people. We talked at lunch yesterday about the relationship between us, as a group, based on an emotional aspect. And I don't know yet if you even thought about it. ^{or} have you considered what actually would be a requirement for yourself to do. What kind of part could you fulfill in it, without leaving it to others. To see what it is that you might bring ^{up,} ~~out~~ taking a certain form of initiative if you like. Because here you are now again for this afternoon, and you have to work together again. And there is still the possibility of an emotional exchange. And then of course I said something about men and women. I'm always afraid of whenever I start talking about that, its going to be misunderstood. There's many prejudices in each person's mind and when you want to listen openly, you have to drain your mind really and you have to start from scratch. Of course you don't do it. Everytime that certain things are said you take it in and you are reminded ^{of} ~~about~~ something similar and then you start to compare it and ^{immediately by association} ~~give~~ you give it a place in your memory. And then of course the mistake is made that you think you know it. What you do know is simply constant association ^{already} of what you have known and very seldom there is room for anything that is quite new. And for that you have to clean your own mind first because there's a tremendous amount of sawdust in it. When we are working in the day and physically ~~active~~ ^{not} active, there is ~~no~~ not much room for anything spiritual. You have to make it. But it has to be with you from the beginning because even ~~certain time~~ if it is stored at a certain time and there is no resonance with-in you of course it will run off like water, off a duck.

--can I give?

④ What kind of suggestion can I ~~get~~ ^{own} I really do not know. There are all kinds of different ways of your behavior of mannerisms you have with which you can associate the wish to ~~Work~~ or to remind yourself. I will give you one, ~~just~~ ^{to} take your hand and you cup it a little bit and you hold it against your ear. You remember ~~about~~ how Gurdjieff talks about Leitochanbros with which he ~~receives~~ ^{ei} information from Uncle Teeilan. I happen to take--pick up a cassette this morning and I put it against my ear and this would be wonderful if ~~I~~ would know what was in it. That is why that kind of little mannerism that you could use, maybe there is knowledge in the--~~in the~~ ^{in the} cup of your hand and you put it against your ear and you listen. What will it tell you? Wake up of course. Are you there? Yes. For what? I don't know. That's the conversation. And then you should start to sit down and say, what for am I here? What am I doing at the Land? For my own good? Then what is that good? For others? Then what am I doing towards other people? To what extent can I continue this way without knowing why I'm doing what I'm doing? What is in my life that is ~~necessary~~ ^{necessary} that I should understand further in order to have a very definite idea what is involved? ~~Last~~ ^④ night we ended with a question of energies. I don't want to talk about it now. Tonight we will, perhaps in detail a little bit more about negativity and the attitude and the situation as it then presents itself for a person and what to do with that kind of a form of energy. It may need a little further elaboration of what I was only able to say in a few words last night. If you wish now and you want to talk about it or you would like me to say certain things, you start thinking about it now. Because then there is a chance that there is a response in you because if you just go on again and again the same old way and then tonight we talk about negativity and then you say "Oh yes" and there is absolutely no preparation within yourself. That is a terrible situation with ~~Work~~ on yourself, a terrible situation with the condition of your inner life, of how you take care of it. It is there and at times you are reminded that it is there, but is not sufficiently active. What do we mean when a person has his mouth full of teeth and the words cannot come out? It simply means that the ideas ~~that~~ ^{which} are in his mind are not ready; they're not available. They are there but they are combined, connected together, confused, they are not ready to be

used, and the memory is not strong enough to be able to pick out the right kind of a word at the right time. It is very much the same with a spiritual wish or with even the development of oneself in spiritual life and that which is inner life for us that ~~should~~^{ought to} come more and more into the foreground and take over more and more responsibility. It is not available and it is our fault that it is not available. We don't live there. We live constantly in this ordinary life on Earth. We have to understand that the change must take place when you want this group to continue to exist. It is nonsense when I have to come, then you are double trouble or whatever the quantity is of people who comes here, the number. I say it is nonsense. I don't come for that reason. You might say I wish - I wished I could just come^{just} to see how things go, and that it goes on in the exactly the same way as the week before I come. But simply coming now and I said it the last time when I was here, you remember I ~~formulated~~^{fulminated} a little bit, ~~and I don't blame you~~^{And} but to some extent I don't blame you. The only thing is I hope you see it for yourself. Such nonsense it is. Why all of a sudden interest in objectivity? In inner life? In a possibility of ~~more~~^{new} understanding Work on yourself? Why all of a sudden now and not last week? Your life hasn't changed. It's the same old stuff, unconsciousness, idiotic behaviour forms, jealousies, everything that goes with it. It's the same now; now you come. For what, to use it? Are you going to change yourself? Like when you are dirty and you want a bath? So that when you are clean. Are you willing to find out what is the ballast, that sawdust I call it in your mind, things we are completely unnecessary, even in ordinary life, and which you don't use anymore. ~~Why~~^{It} don't you, I say it again, wake up to that fact about yourself. And that is all ~~then~~ that I can say. And I can end it with a prayer. But that prayer is a relationship between me and my God. And about that you don't even know anything because ~~that~~^{it} is private. Like I say I can hope and you can hear me say it and then you can ask even, what is he hoping for? And you must know I talk to you about that hope for you and I wished you would be simple. Try to clean yourself. Get rid of the sawdust. Get rid of the unnecessary things. Try to become so simple that you want to live on bread and water for a day on austerity,

knowledge of yourself just enough to be able to exist, reduction of your feeling, not to have anything to do with anyone else but that what is the well being for yourself. ^{And then} enough to live in accordance with these simple rules and become much and much more truthful about yourself. Maybe you ~~ought~~ ought to make a schedule.

Maybe you can make a plan, I do not know how you are going to do it. I can tell you of course how I have done it or tried or time and time tried but even that, what good will it do to you. You can simply say, Oh yes he did this ~~and~~ because he was so and so. ^{It} has nothing to do with me it has to do with your state and what is now said by Gurdjieff in All and Everything and what you ought to read and take into you and digest and mull it over and put to practice what you can. ^{What is} ~~the~~ task? That you want to do something for a ^{very} definite purpose. If after this meal you don't do anything for fifteen minutes, ^{but} just sit or loaf or walk around.

Don't touch anything, don't go back to your job, don't wash dishes, don't clean up the tables as yet, just fifteen minutes, absolute freedom, only your thoughts the thoughts for the afternoon. How will you be? Think for fifteen minutes, give your inner life a chance to talk and to hear. Your inner life is interested in a report about yourself. What you ^{are} are and ~~what you~~ have been doing and what you intend to do. What are your plans for the future, for this afternoon and then see if you can make--- come to an accord with it. ^{You} talk to your inner life sometimes. You say I promise you I will not forget you. I promise you ^{at} the end of the afternoon you can come in and ask me how often have you thought about me, how much was there of the kind of a feeling that is necessary for my maintenance. And then will you answer me and will I be able to trust you? Can you have that kind of conversation? You see, for God's sake, wake up. Honestly try to be honest. This period of your life is only once as far as you know. The question of your karma comes up now, not in the hereafter. Either you make-- you become serious and to see your life as you ought to see it with a firm and a determined ^{wish} wish to make of it what ever you can for the good of all, to wish to establish among yourselves something of value that can continue to live and ^{what} you wish to feed in some way or another. When you come to this land then attend to it, first to the land if you wish but then to yourself ^{while} in doing it. ^{attention}

How will I say, I'm glad to see you. I will be very glad not to see you if next week you come still without me being here, then I will be really glad. Drink to Gurdjieff. I've said many times, Gurdjieff is a symbol, so symbolized in a man, we know about his existence. We've seen him, some of us. Where is he now? We don't know. Although at times it looks or it feels ^{or} while one becomes aware of something still existing somewhere, like being visited by an angel. A memory in one's mind, an assurance ^{with} in one's heart, all of it based on either direct contact with him or with ideas which are alive, which have affected you once in a while in your life. And you try to bring back a relationship. And you say simply, 'Gurdjieff.' And what you mean is I wish to work because of you, Gurdjieff. You told us, not that it was news. It's as old as the hills, but it is put in a form and maybe that form will be more understandable ^{than} the Bible. So, to Gurdjieff. And you know now what I mean.

Music is a little bit of a language. It's a language which becomes very personal for some people who want to practice it. You know that I practice a little bit. I don't play. I don't play other people's music either. That was long ago, I used to do it. But then something started ^{xxx} I wish to use a language using music in a certain way just to say a few things. In that way it was my language. It is not of interest to me that you like it or don't. Every once in a while I feel like just talking and I want to say certain things by means of different ^{languages} languages. And if you can understand that, then I would like to play because I don't want you to consider it a performance. I am one of all of you and I use different ways sometimes to say what's on my heart. And we won't record it.

SUNDAY EVENING

MR. NYLAND: So now we have to think a little bit about what to do for the last meetings huh? Because we're almost at the end, not counting Seattle. There's this evening and then of course Thursday. So when it comes to the end of that little period I believe that you ^{ought to} should find out for yourself what you ^{will} want to talk about. Do you know you may have noticed that perhaps I've changed a little in not wanting to talk too much to different people. My feeling is that there is so much material that we have talked about already in these meetings since I was here, that you really

don't need anything else. Except perhaps for some personal affairs that can have in general I do not want to talk generalities or a little bit about a blue sky. If you have anything that is real^{ly} fundamental that requires maybe some attention or where you feel that I ^{might} be able to help you to clarify, that's a different matter. But usually there is too much talk. You see my idea about this period in which we are now as far as I am concerned, we have quite a quantity of tapes and things that we've talked about. They are available to you. It is for me like building a house and there is a house now. There is a structure there are certain interpretations ~~now~~ also about ^{work} and examples and application and discussions. And what I'm now ^{trying} to do is to put furniture in the house. Here and there something that is like a special subject, maybe a nice easy arm chair that can go in the sitting room and something else ~~which~~ is like a bed ^{which} is very soothing. And sometime it has to be done like ~~digging~~ cleaning up the garbage ^{which} it is not so nice. These are the little additions that can go into a structure that we already know. And my assumption is that when a house becomes a home that then many things are taken for granted. The home can only be built when there is a house and a home is a different kind of ~~an~~ affair. A home is an emotional matter; ^a house is an intellectual one. And for that reason assuming now that intellectual structure is there, it is up to you to make a home for yourself with a little bit of an indication of interior decoration of what might belong and what doesn't. And I look at that at meetings like this from that standpoint. If you have questions we can talk. If there is anything ~~you~~ that you would like to talk about and I may know something about it, then let's do it. Let's see what is possible. Who has anything you would like to mention?

J. Becker:
~~Voice~~: Mr. Nyland?

MR. NYLAND: Yes?

J. Becker:
~~Voice~~: In past weeks I've been trying to connect or see the connection between the kind of experience that comes when little 'I' can be in exist^ence for more than a moment, when as you talked about it that functioning can show me when^e the little 'I' can criticize, believed was one word used, that behavior was not, least indicated

to me that it was not becoming to a harmonious man. Where it would come in or how that would link up with an 'I' functioning in that way is the question that I would like to ask.

MR. NYLAND: That's a difficult question to answer because it depends ~~on~~ so much on what one~~oneself~~ can actually do in contemplation and meditation. There's no particular suggestion of what any 'I' of a particular person should tell that person what to do and what not to do. That is, the 'I' has to tell it and the 'I' remains a personal affair. No one ~~from~~ outside can tell because ~~their~~ judgment is not based on essential values. The 'I' has to grow up sufficiently and of course has to be in existence longer than a flash. It has to be very much more continuous. When 'I' starts to become ~~more~~ continuous, when it is willing, when it receives more energy than just necessary for the flash of a moment, when there is continued desire of the part of each person whenever he wants this 'I' to grow up that then the 'I' starts to develop in the direction of taking over more and more of the world of oneself. That is, ^{that} in the beginning in learning how to build 'I' and how to manufacture it ~~so~~ really so that it has substance and ^{can} become mature we simply apply that kind of a function to ordinary life and only ~~of~~ ordinary life manifestations of the physical body. When one~~when~~ ^{the} 'I' has grown up enough that it is impartial and that it also understands something about losing time or the reduction of time into a moment, then it is ready to tackle the other functions like emotional activities and intellectual activities. But you see even if that is possible, where an 'I' can actually be aware of an emotional activity without being interfered with by partiality ~~of~~ the same applies to an intellectual observation of an observation of intellectual activities without the question of associations. Assuming even that an 'I' exists and it is able of doing it the next step is that it has to remain more constant in the presence of the manifestations now taken totally of the body itself. And that means that although originally a flash of a moment can give an insight into what a body is and the life which is within that, now this life within this body is going to move. And that requires energy and a function of ~~your~~ ^{the} mind. Because mind, ordinary mind, has to dictate to the body to become engaged. Moreover when

continue in the same direction. I mentioned that. Then it starts out on its ~~participation(?)~~ ^{Participation} ~~participation~~ process. ~~Partition~~ means that an "I" remains in existence in the presence of the activities of the body itself and that this 'I' then is still objective regarding any activity on the part of the personality. Only when it remains in existence and ^{he} ~~then~~ receives, at that time, information in the form of facts of the existence of personality, there is a chance that an 'I' continually furnishing facts will give that to the memory of a personality. And the form of criticism which now must occur, is in comparing that what is received objectively with that what has been received subjectively.

This can only be done from the standpoint of Magnetic Center because any other place in the personality is colored or tinted in a certain way and you might say it is prejudiced. So that is the second difficulty. The third difficulty is what is this criticism? I say it has to come from 'I' in a judgment about that what is right or wrong for a conscious and conscientious man. But what quality has this 'I' at the time when it still is busy in participating with me and it has to be for quite some time in contact with that what actually is happening on this Earth, as it were, or in the manifestations of the body itself before any judgment can be given ^{which} ~~that~~ is useful? If you wish to compare it with Beelzebub coming down to Earth, he did not come immediately ^{with} ~~with~~ a solution. He came there to look over first what the conditions actually were and only after he had been there for some time, and perhaps had made friends with a few people like () for instance, then he had a certain mode of action which he then could execute. ~~So~~ So what you ask is a very difficult problem. The last requirement of knowing what is right, what is subject to criticism in saying that is not right, that is the form of behavior ^{which} ~~that~~ is not becoming, requires a description of a conscious

the body becomes engaged also the feeling will enter in relation to that what is in the outside and affecting the conditions of the body. With other words, there is going to be a tremendous quantity of reactions in the body itself. Not only that that will require energy but it also sets up certain motivations for the existence of the body, also certain conditions which are, let's say, habitual or which are so completely part of the personality itself, that the personality becomes that. And in connection now with that ^{what}~~that~~ already exists in a habitual form, one starts to introduce an element which is quite contrary to any kind of an identification. This has to be done in connection with a continuation in the form of movements so that then, as it were, the energy of place which is there in the flash of a moment becomes kinetic energy. And that conversion requires again special attention on the part of the 'I', so that 'I' is not going to lose itself in other conditions and keeps on accepting that what one is. ~~Now~~ this process takes a very long time before one reaches the point from where one can start participating. And that process means that one has to go through a long period on the surface of manifestation to the essential qualities within, ^{to?} ~~so~~ that what is essentially essence. And the reason why it has to reach that particular point is because at that point there is complete freedom and unless the 'I' can be in complete freedom, it will not have a chance to be ~~to~~ remain non-identified and non-associated with any further action or functions on the part of 'I'. ¶ That's why I say it is a very long time before it reaches that. If it is trying to do that prematurely there is always in the form of that kind of criticism the chance for rationalization. When the Magnetic Center is reached ^{which}~~is~~ is essential essence within a man, or sometimes I call it a non-dimensional existence, there's freedom from space and freedom from time. And at that point it can return on its own road, or it can

and conscientious man. And by definition, such a description can only be given from an objective standpoint.

~~RAM~~ So, the requirements for this kind of an answer simply means that 'I' has to be with me permanently. It has to be there not only for a little while but continuously, having become part of myself and is living with my personality. And that takes a long time before this 'I' can continue to exist on its own by being fed and having life-force within itself, so that it can continue to exist even without I as personality having to make an effort. When it is part of one it is a different affair because then there is in this 'I' sufficient knowledge to indicate how life should actually manifest. Because then it knows all the conditions of my personality and then can judge about that what ~~can~~^{will} prevent any form of behavior really giving life force as such the required necessity for manifestation. It is right to continue to think about it, to continue to work, to continue to make an 'I', to create it whenever one can in any condition, gradually accumulating knowledge ~~about~~^{of} oneself which is truthful and then hoping that, at a certain point this maturity (mature?) 'I' becomes associated with 'it' first, as a partnership - afterwards, with the becoming the first partner and buying out the other partner. That is the process that 'I' has to go through. Only when it becomes superior partner, with investment more than fifty percent, there is a chance that the personality will become individuality.

Your question is right but it is very far in the future.

Al Finn: Mr. Nyland?

MR. NYLAND: Yes.

Al: I'd like to get a clarification of an experience that I had. When you were here last time and talked about answering questions in Group III and developing an exact language, that we could understand. And ~~xx~~ in the second meeting after you left, I was answering questions and was just there with this body, talking. When the answer was over I had

the feeling that 'it' had answered, 'it' had talked and I can't see the connection ~~which we got (?)~~ ^{between that} and what I understand from my mind.

MR. NYLAND: Al, it was a wonderful experience. ^A And it's a very good one because you see, what really takes place when one is in the service of something like a condition which is interested in the creation of a new form of living — that what one is then, more and more trying to become pure ^{as} a channel through which that kind of information will flow. ^{It} sometimes is as if that what is the channel doesn't exist and what does exist is the material which flows through it. The more one is intent on wanting to make that as pure as one can, the more honest one is in wishing to give an answer which is right, ^{the} more there is a consideration of the person one wants to answer, ^{to} the more there is a possibility that one negates oneself as one is and leaves only that what is within the form as an existence of life force. This life force is then connected with an explaining of what Work is or whatever is necessary for further development. And in that sense, this particular life-force can stand on its own when it is so completely free from the wish of the form itself to have any association with it.

I ^{say} ~~think~~ it is a very good experience because one is then, as it were, ~~as~~ ^a tool in the hand ^{n's} of God. But ~~it~~ is not God, really. It is something of a higher force which feels the necessity of being heard and wishes at such a time to come down to ^Earth and make itself manifest. It's exactly the same principle of certain mediums who exist as a road between that what is still mankind on ^Earth wishing knowledge, and what is the source — and that what is the source from which such knowledge can come. A medium has to eliminate entirely ^{its own} personality. ^{It} even has to eliminate, ^{if} it is a good medium, all the mental functions of itself. It has to become a complete blank in order to ^{be} ~~used~~ ^{by} that kind of wisdom coming from Above, and then to be used by such wish on the part of whoever furnishes the wisdom to use that, ^{medium} ~~make it~~ as an instrument. But

again, ^{with it} this ~~is~~ is such a difficulty for any medium because ~~to~~ become free from one's own, from one's own interpretations, to become free from any form of vanity, from any form of wanting respect, from any form of little thoughts which still take place in the mind, from any condition of telepathy which takes in all impressions of all kind of minds in the surroundings, particularly the person who is the questioner. The medium is really hard put to become pure and remain pure; and although in the very beginning such forces from Above can ^{take} hold of the medium, many times the medium either gets exhausted or starts to reinterpret what it receives.

As I say, it is in line with that kind of experience which exists and which we know about. And the fact that it can happen, that one actually is so engaged in the wish to do the right thing ~~and~~ and not have any wish of becoming for oneself preponderant or ^{to wish --} wishing any ^{or to} ~~one~~ derive any particular, I call it, respect sometimes for oneself is really quite rare.

Does that explain ^{it?} ~~it?~~

Al: In connection with that and an effort ^{that} I should make for another time?

~~MR~~ MR. NYLAND: Many times it happens by accident and then when you wish to repeat it, you cannot do it.

Al: (inaudible) (laughter)

MR. NYLAND: You see, what is needed in such a case is to be completely low, ^{to} become nothing, to eliminate oneself completely, denying even one's own life and wishing then that that what is the form of oneself could be used like some higher form, a ^{cord?} (cord?) of wisdom. I know these experiences. I remember very well many, many years ago when I became interested in Work. I was sitting in a railroad station in Ohio and I was waiting for another train and being ^{quiet} tired and having to spend an hour, I came to what I then called to myself. At that time, there was

a realization that if something was around me which wanted to have an expression, and was trying to find a medium through which it could be expressed and it was then as if that kind of a voice, because that's the way I interpreted it, wanted to find someone in that railroad station ^{where} ~~And when~~ I sat at the medium (?) and finally discovering perhaps ^{me} ~~one~~ who was willing to be used for that purpose, there occurred in my mind certain words - and not knowing what they were, not exactly knowing or understanding them, I took out an envelope - ~~an~~ old envelope ~~xx~~ that I had in my pocket and I started to scribble them and that was the experience I had when it was over. I could not understand why it had happened. It never has happened again. But I never have forgotten it. Be grateful. The more free you can be the better the chances ~~are~~ that it can happen again.

There were some other questions, weren't there?

John Metz ^{H's John Metz.}: Mr. Nyland? [^] I'd like to ask a question relating to what you were talking about last night, about raising children and ~~also~~ ^{also} ~~+~~ about sex ~~And~~ the question is how is it possible? What are the ways in which a child can be brought up so that the possibility of him or her misusing the sex before the age of 21, as you were saying last night (be prevented or made less possible.

MR. NYLAND: Remember I mentioned discipline?

John: Yes.

MR. NYLAND: It is very necessary to create within the child of that age ~~a~~ certain image of what it ought to be ⁱⁿ ~~according to~~ ^{ance with} rules of objective morality. To what extent the child is sensitive enough and whatever there is within the child of the questioning attitude depends entirely on the knowledge one has of that child and the knowledge one has oneself and the ability with which it can be communicated. Not ^{that--that} only the question of how to communicate enters but it's very important to know at what time. ~~Because~~ not all times are right psychologically.

One has to watch that and see what takes place in a child as a result of impressions received from the outside world or sometimes even ^{from} within the family. And that what will help in the first place is to have a bond of fellowship as a family belonging together. The second is the necessity of openness and honesty on the part of the child. Now that has to be made already very early in life so that when they have any particular questions or whatever it is that disturbs them, that they will wish to ask and be open about it, because if that relation does not exist, they will hide and it will be quite impossible to tell ~~them~~ certain things even if they are truthful with the hope that they will retain them.

(SIDE TWO)

ⁿMay of those processes, if they are to be successful, have to be started much earlier than the time when it actually becomes a problem and that of course again is up to those who educate the child. The greatest difficulty at the present time is influences ^{from} on the outside as furnished by schools and little friends. And to counteract that, it has to be quite clear and obvious that the little children who are in that kind of condition remain open to tell what is bothering them, because inherent in each well-brought up child, that is, a child who is --already has a sense of genuine duty, has in it an ability to judge ^{and} ~~or~~ to be afraid or sometimes even ashamed of the things that are abnormal. By abnormality I mean now that what belongs to the lower level of the ~~E~~arth. And many times this question of sex ^{being} ~~you'll~~ use for purposes prematurely is an animal instinct. It is not a human one. And therefore, the more human a little child can be, inquiring and being inquisitive, and answering the questions to the best of one's own knowledge, without going into any dogmatic influences or anything that is stereotyped, but answering it at the time when it does happen, as well as one can and reestablishing constantly the confidence that is between a child that asks and the person who answers.

Now I say many times that that is a tremendous difficulty because we have ^{been--have} become very loose in our morality and that things are now so-called justified simply because they happen, in reality should not be justified at all (2). But we are really quite stupid and therefore, the original what happened many years ago and was a little bit more, let's say, maybe too much systematically prohibited, that that of course could have been loosened up. The same principle started to exist at that time ^{but there were bonds} ~~about the balance of~~ relationships which helped to maintain a child. And then at such a time when the question ^{What} ~~does~~ come up, to know what to do. ~~But~~ I call (2) discipline has to be asked for.

The question of discipline, that is, going against the grain and not following that what may be a desire on the part of the body even if physiologically it may be the right kind of a time, it is necessary to understand discipline as a requirement for the building of character. And it has to be explained on that kind of a basis because it belongs to the growing of a man to become a real man, and at that age, it is not too early to talk about what a man should be. Then one asks for that kind of a discipline so that they themselves start to realize that for their ^{is} little conscience, it is necessary not to give in whenever there is any kind of a little desire that of course you usually would indulge in.

I say again it is a very difficult problem because the society as we know it now has deteriorated a tremendous amount. At the same time it should never be forgotten that ^{if} ~~when~~ one goes against the grain and really tries with all one's ^{Might?} ~~mind~~ to create conditions which can be helpful in understanding which will give them the strength that if such a period can be overbridged until there is more of a possibility of understanding the right kind of a use of ~~for~~ such sex energy, there is a tremendous amount gained as far as the building of character is concerned.

And a child will never forget that. It will be intensely grateful all through with their life. It is not a question of threatening them, that it is of dire consequences because that doesn't count. It is true ~~(?)~~. It is not good for the child to have premature sex. It is perhaps ready for that kind of a purpose as far as the particular physiological conditions are concerned but that does not mean that it should give in. It should rely more and more on the natural development, and that whatever is necessary in accordance with ordinary natural laws and one should fight against culture which allows this kind of weakness. It is, I say, a fight because one ^{can} ~~does~~ not always know what to do and sometimes one hopes for the best and sometimes one prays for it, and sometimes the questions that are being asked can not always be legitimately answered. And again, that what comes to the foreground is an example of parents or of those who are educated to teach children so that they then have a different kind of encouragement of becoming a man they trust to do as he tells them to do.

There will develop in a child very soon a sense of propriety, a sense of purity ~~and~~ and a wish to keep that what is right ⁱⁿ the right way. It should be encouraged of course ~~and~~ also it should be ^e helped to give a child an idea of what it could do ^{in the level--} on the level and ~~in~~ ^{in which} the conditions ^{in which} they happen to live, to create for them certain outlets for themselves where their energy can go, where the ambition can lead them. We talked about that last night, of the necessity ~~for~~ the creation of simple things that they can make, or even walks out in the country, or the attention that one can give to them in communicating ~~then~~ that form of wish for understanding and to make them feel that one has them at heart and it is not just an ordinary little order from the people ~~that~~ ^{who} are older.

It all depends on the relationship one can establish for that kind of trust. And then they will take that and I say, very soon after that,

it will start to germinate in them and then they will not wish to go against that what becomes for them a sign as if an order comes from heaven that they have to live up to that what they should become in the eyes first of the rest of the family, then in the eyes of that what is humanity, gradually as their emotions develop, that what is in the eyes that is correct in the eyes of higher forms of being or even sometimes quite usefully ~~one~~ can use the name God[?] All right?

John: Yes.

MR. NYLAND: It's not ~~too~~^{an} easy ~~task~~ task.

Susan Inadomi: Mr. Nyland?

MR. NYLAND: Yes.

Susan: I ~~have~~^{I've had} a couple of experiences of an 'I' aware of something deeper, more central in myself, and I'm just not sure how that fits in with my - during the day - I want to improve my relations with people and to... find...

MR. NYLAND: How would you know it is your 'I' that becomes aware of that?

Susan: How did I know?

MR. NYLAND: How would you know? Why would an 'I' be there? The state of the essentiality ~~of~~^{of} being of course can happen to anyone, when he wishes, when he wants to sacrifice, when he wants to live a good life. In relation to 'I', one says, if I want to do that regarding others and live within myself and even know that that what is essentially with me is alive with me, that then usually it is connected with a relation towards God, and if God tells you ~~that~~^{then}, that you have to behave that way, ~~then~~^{and} religiously it's quite right. But, ~~when~~ why an 'I'? An 'I' is for a purpose simply to tell you what you are and afterwards what is wrong with the form in which you manifest. So an 'I' will not be interested in the fact that you have certain forms of your inner life. It's interested in using a fact that is truthful about inner life for the purposes of growth because we call an 'I' a guide. But it is

also necessary for that 'I' to become acquainted with what you are so that this 'I' will know when it becomes critical what this 'I' can expect. But that what is emotional within a man who wants to be right or feel deeply for someone, does not require the representation of an 'I'. He is within himself capable of deep emotion and at times quite definitely religious in devotion. That has nothing to do with his possible growth. It has to do with the development of such a man on Earth utilizing all the different aspects of himself but still in our opinion remaining horizontal on this earth. Even if it deepens a little bit, there is not getting away from the Earth (?).

The aim of 'I' is to be free. The aim of deeper emotions is to remain bound. You see the difference? Both are right. It's not critical. But one leads you in one direction, the other leads to ~~Knowhere~~.

Susan : When I make an attempt, I, if I wish for an 'I', it's just that I ^{want} ~~ought~~ to be open to ^{whatever I'm seeing.} ~~my other being seen~~ (2)

MR. NYLAND: That is ^{First is alright} ~~open~~ when there is an 'I', you see. An 'I' can be made or can be there. At the same time you ^{will} ~~can~~ have that kind of a deeper feeling. It is not logically a result of 'I' existing. ^{But} ~~Because~~ when it does exist and there is an 'I', this 'I' becomes aware of ^{your} ~~your~~ the state of being, and accepts it for whatever that is. Then it uses whatever that state is for the purpose of growing out of that and the utilization of energy ^{which} is available ^{then} and when it is a deep emotion, there is deep, deep down an energy of a very good quantity. You might say, and 'I' then sets to work to see what can be done on the conditions which are a little bit more conducive than a person, let's say, who is drunk.

Susan : Well, ^{if} ~~when~~ I feel an emotion, let's say, of, I felt lately that I'm really upside down, ^{that} I'm so much caught ^{in form and American} ~~in being educated~~ (2) and I want to be separated, ^{set right?} when I feel that, how do I use that for ~~an~~ 'I'?

MR. NYLAND: Well, when you feel that, ^{and you} any wish then an 'I' will be created by you, ^{bound.} ~~this~~ 'I' will find you out. Although it is willing to accept what you are, the way you are, it also knows that there is bondage/, otherwise ^{the} 'I' would not be interested in being present to you on this Earth. So you see, there is inherently in ^{the} a function of 'I', first, an awareness about you for getting facts which are truthful. In the second place, 'I' benevolence to see what can be done for you. But in the third place, 'I' is not a fool. It sees bondage when it is there exactly the same as it sees the form.

You see that? Continue a little. The function of 'I' is to make the form transparent and also to see the bondage as transparent. That really means the 'I' doesn't really believe in the necessity of bondage and does not believe in the necessity of form. That is why it becomes transparent. Then when 'I' recognizes life which ultimately is recognized in the existence of Magnetic Center, then this 'I', as it were, can go to town because then it has reached the state for which all preparations have been made as a result of awareness and then real Work starts in the form of participation.

Yah, all right?

You see, it ~~xxxxxx~~ is always interesting to see what can happen to the different energies which you discover in yourself as you live, and we call the ^e ~~en~~ergies, simply in accordance with what they produce, positive or negative, or sometimes neutral. It's just existing. The positive energy is simply energy used by a person for a purpose which is for him good or which looks for him to be good. It also produces in him a certain state which he calls good because he produces something which is good. It depends ~~xxxxxxx~~ on a little bit of ethical morality of what he will consider good but for each person there is a dividing line between ^{that} what is for him positive and what is negative. ^{then} And ~~that~~ of course negativity may be no good. It may not be the same, judging from the

standpoint of eternity. In there, there is a different question of what is good and what is not good. From the standpoint of objectivity and I call it simply eternity, that what is good is anything that takes place in the direction of the development for the possibility of growing out of one's bondage. That is good. If we simply say, anything that is good for ~~me~~ us will lead to the possibility of Work on oneself. And when it doesn't, it is no good for us. It may be quite all right for the maintenance of this ~~E~~arth.

Now, that has to remain quite clear because when we now talk about negative energy ~~of~~ negative states, then many times you hear the statement, negative energy should not be expressed because it is not good, or it doesn't lead to anything. One makes a mistake because it will not lead to anything in accordance with that what is an ordinary judgment on this ~~E~~arth, and even that is still problematical. ^Because each form of energy expressed, positive or negative, all this will lead to something and will leave a result in the person who happens to execute the positivity or the negativity. If the measurement is in the direction of a wish for ^a ~~the~~ person to grow out and become a conscious man, then the measurement is quite different from a man who considers himself living on this ~~E~~arth and wants to ~~be~~ become very kind.

You see, if the statement is made that this energy is then ^{uselessly} ~~usefully~~ spent, it is spent without ~~much~~ doubt. The question of uselessness is not true. For instance, I get angry. You can call it a negative state. I start to fume and swear. I hit someone. He hits me back. We both are very angry, ^{we are} spending a tremendous amount of energy. Maybe we don't get anywhere. After a little while, we stop ^{because} ~~we~~ are tired. ^{Maybe when} ~~if~~ we are not too stupid, we shake hands. Maybe it had a result. For instance, I ^{will} ~~can~~ decide not to be angry anymore if I can help it. I will decide to be strong enough not to hit someone. I will decide ^{that} ~~I~~ was foolish~~ly~~

to start with. My angry state, which was there, has created for me very positive value regarding my life. Supposing I make something. It doesn't matter what. A little cabinet and I have a saw and I just have the wrong measures. And after a little time, working on it and spending a lot of energy, it turns out that the little cabinet is no good. It is too short and this and that. Then I swear. What is it? And of course I will blame the measuring stick first and then I will say that the light was no good so I couldn't cut it on the right line and then I will say it ought to fit because I ~~measured~~ ^{And} measured it right. I'm angry - In the end I get angry at myself. How can I be so stupid? And I realize it was my fault. I was just careless and I should not have done what I ~~have~~ ^{had} done.

What can be the reaction? That I say, oh, forget about it? If I'm anything like a man, say, the hell with it. I will prove to anybody that I can make a cabinet that fits. That is a determination which comes as a result of being angry, of an expressing of anger, of swearing up and down, of a utilization of a great deal of energy which of course is lost in that kind of a process but it has made me a different kind of a man. Also it will help me in the future to be more careful. And so I - and you must analyze many times negative states to see if actually they produce no result. They can produce tremendously important results. You ~~may end up in~~ ^{can get angry with that} the government and you may end up ~~being~~ ^{to become} a senator. Who knows? Who can say what is going to happen in an ~~unconscious~~ unconscious state? But, you see, that is only one kind of measurement and therefore, if one says, don't become negative, because it's useless, you only talk about half of it, but perhaps even less. If one is in an angry state, ~~there's~~ ^{it is} always the question, how can I use such energy for another purpose so that not so much is lost and that I have a benefit from it by which I can profit for myself. Then if you apply the reason what is profitable

and what is good, from an objective standpoint, then you will try to find out what can I do with this energy for the purposes of growth. Then I'm in an entirely different world because then I start to understand that there is a quantity of energy which in ordinary life can be helpful even, but the best use would be, if it could be harnessed in such a way that a greater benefit is derived than just becoming a little more clever kind of a man. If I can see ^{and} ~~on~~ if my anger or my negativity allows me to remember the possibility of Work, and that's a big if, of course. Many times I'm so angry that I don't want to see anybody. And sometimes I have to wait until the ~~the~~ Zilnotrago ^{has} ~~or~~ disappeared and I can continue in my ship. And sometimes, this diminishing ^{of} energy in quantity being dissipated ^{may} at a certain point ^{be} just about ~~(be)~~ enough to allow another kind of a thought to enter, particularly when I see myself ~~xxxxxx~~ ^{more} and more, even if it is not particularly impartial, as a little child and a cry-baby. There is a point where the energy disappears and a quantity, is still left and that sometimes can be used if, at that time, ~~you~~ ^I happen to remember - and who knows how - maybe there is a knot in my handkerchief. Maybe there's a spot on my shirt. Maybe I see that my shoes are dirty. Maybe there is something else that someone has told me or I run up against the wall in some way or other and I hit my forehead. I do not know ^{how} ~~if~~ such accidental things happen but many of them are sometimes quite useful to be reminded of the existence of Work. How I get that I don't know. ^{And} Honestly, I don't care. If that what I experience is sufficient for me to see what I want to do ^{and} ^I can do and make that attempt.

What is it ^{that} ~~as~~ I do? ~~(?)~~ I consider then the quantity of energy and I say I hate to see that get lost. I have to have a feeling for myself that I want to Work, ^{that} I want to grow up and I want to use ~~any~~ kind of an opportunity that comes because I have to be

very sincere about that aim. ~~If~~ I'm sincere, I can visualize what could take place. Perhaps when I know a little bit about Work itself and I have become interested in the potentialities which now exist, that is, that there are certain possibilities ~~✓~~ ~~✓~~ for the formation of Kesdjan, an emotional body, or that it ~~can~~ ^{could} even become an intellectual body or a soul body that energies could be used for that purpose ~~if they~~ ^{it} could become converted. Then, if I have that kind of, you might call it, a chart, or something that is a little theoretical but still quite intelligent, and I then want to see what I can do with this, I start to remember that that what I am as man number one, two, three is really part of the other two. ~~And~~ ^{And} that there is a connection between the three bodies which is existent on the horizontal line which divides the unconscious area from the conscious one. It is not that you have to walk with the chart of the three bodies in your pocket, ~~But~~ you have to realize that when energy can go in the direction of being misused by your one, two and three body and mostly by the two, that then there is also a possibility because of such connections which already exist in ^{the} form ~~(the)~~ of man Number Four, that then such energy perhaps could be directed in a little different way. ~~And~~ in order simply to make this little ~~sketch~~ ^{sketch little} easier to see, I go up on the line one, two, three to the horizontal line. I go to the right. I wait until I cross the Kesdjanian body. At that time, I give the energy to the fulfillment of SOL LA SI. It's as simple as that.

I wish to Work. I don't care anymore where the energy comes from. I'm through with it but I know it's available. Now, I Work. When I want to Work, I create a condition ~~with~~ in myself in which any kind of an opportunity can be utilized for the purpose of such Work. I have to be free from criticizing the source where it comes from. I have to be free enough to see that the amount of energy which is available is

not going to be used for something else, or affects me in such a way that I cannot even think straight. So maybe I have to be patient a little bit ~~xxxx~~ with all my anger stored away for a little while, ^{somewhere} until finally I come to a little bit more quiet state, and then I can start. I can see how it can function because if it is emotional energy, coming from my angry state, it ought to be utilized, quite easily, for emotional energy for the building up of Kesdjan.

That process has to be sincere. I have to wish ~~xx~~ it and I really must wish it with all my heart because otherwise I will flounder with it. ~~And~~ It will be dissipated just the same. But when I really want to pay attention to any attempt at work that I wish to make, I can be quite sincere about it and then, strangely enough, all energies that are available in my body and are not needed for the maintenance, become available. This is a law and you don't know it, ~~Because~~ you lose yourself in the dissipating of energies for other purposes belonging to the ordinary life and ordinary manifestations. It is a law that you must be convinced of that exists, (?) that if your attitude is turned towards Mecca, Mohammed will help you.

If my effort is turned toward the direction of wanting to become a conscious and conscientious man, God will take care of me. It's interesting if you want to see it that way that God is of help, that He's not against you. God even in such a time will command Mother Nature not to put ^{--not to put in} in your way any further ~~obstacles~~ obstacles. God allowed Adam and Eve ⁱⁿ the paradise. He took care of them because they were there for the maintenance of that state. When they were banned from Paradise, He met them many times ~~xxx~~ outside where they were living in a cave and many times put them through certain tests to see if that what had taken place could still be utilized for the purpose of their growth, and gradually, setting them free, even if they were no longer in Paradise.

If you want to read about such things read a little book called "Adam and Ever", ^{the} unknown scriptures of Enoch.

For oneself, one knows it. If one is quiet ^{with} in one's own inner chamber, if there is a desire, really a wish, wanting to grow up, the road will be opened. You will find yourself at times in silent moments. When I talked yesterday about the aspirations for a child, and the inspiration which he gets at a little later age, the continuation of his life will ^{allow} ~~arouse~~ certain periods, particularly after he is thirty-five, to become silent about himself. It is that what is meant by the SI at the SI DO of the Kesdjanian body. That is the period when the Man Number Four, particularly will want to take stock of himself, now ~~xxxx~~ wants to see where he is at when a great deal of the ordinary life affairs have been settled by him and is not that much interested anymore and where he wants to change his monotony of unconsciousness into the totality of consciousness. When that ~~xxxx~~ takes place, I say, after thirty-five usually, it helps the maturity of a man when he is convinced that there is a possibility of further development, gradually his belief in that as a potentiality will become actual, start ^s to be created and ultimately crystallizes in him ~~xxxx~~.

This is the formation within a man of the solidity of his own foundation on which he then starts to build his Kesdjanian body. It is that development ^{that} ~~it~~ is necessary first to understand that a possibility like that must exist basing it on statements from above that we are children of God and that you have a right, a ~~xx~~ birthright, that came ^{it} when ~~we~~ were born but was buried and then it can be uncovered, that ~~you~~ can be resurrected, that ^{there is hope} ~~will form~~ that after a great deal of suffering, finally certain ^{can be} ~~states~~ reached in which the suffering is not forgotten but is understood and has been converted into new forms of ~~xxxxxx~~ energy.

← The question of renaissance comes up when one reaches from thirty-five to forty-^{two}~~two~~. That is the period for a man when he really can become a man himself. ^{Also} that about negative states, negative emotions. It applies to positive ones. It also applies to all loss of energy. It applies to the usage of ^{such} sex-energy when a person is old enough to know how to use it, ^{before} before he knows even that it is there, it is used in an ordinary way for ordinary manifestations particularly in an artistic sense. The creation of many forms of art are very often ~~is~~ just sexually inspired. It is not that he knows, sometimes, this artist ~~is~~, that he does it. It is sometimes written between the lines in writing a book, not that it has to be pornographic and it is not that there are filthy pictures. I don't mean that. It is so-called ~~xxx~~ beautiful art but sex energy has to be mixed and is mixed with it quite unfortunately. It's extremely difficult to remain pure in ^{any} ~~that~~ kind of an art form, and ^{the} only way ~~(?)~~ by which it can be done is to take out the wish for self-expression and to become, ^{if possible,} objective.

You see, last night I talked about Helkdonis and Abrustdonis. Those are forms of sex energies to be used for the purpose of a higher nature. They are recognized ^{by} Great Nature as building blocks. They belong to the pentagon of a development. The pentagon is this first ~~(?)~~ ^{of a} threefoldness ^{of} that what is necessary for the morality, that is, objective morality on ~~Earth~~ as a possibility for a man to take care of his three centers. The fourth and the fifth, as you know now, are those requirements, requirements for a man when he wants to grow up into consciousness and conscience and that then gradually he would become free from the conditions of this ~~Earth~~, even from the three centers. So that then, in that kind of ^a formation he wants to use the energies which are available instead of being misused. Such energy then, when there is enough and super-abundance, we can then satisfy ~~xxx~~ his

demands for his wish to develop into a real man and when he has done that, when he has satisfied not only his wish for that, but satisfied that his ability has come ~~(?)~~ to an end in that direction, he is entitled to the usage of such energies for other purposes: pro-creation and sometimes indulgence, sometimes to use to produce certain states of well-being; sometimes, for the purpose of creating for himself conditions in which he is more free and ^{has} you might say, more joy, leading to the possibility of an understanding for himself of taking on responsibility for the maintenance of his life. That is also a good use of sex energy. And in general, a man lives on this earth for that kind of a purpose when he can understand early enough that there is a duality and that more and more, in his life, the older he grows, and the more he understands, he will see that emphasis has to be more and more on spiritual development. He has to learn how to live on bread and water. He has to know what it is to do without. He has to find out the necessity for himself of discipline, the necessity of going against the grain, the necessity of holding on to an aim even if the circumstances are not conducive, the necessity of understanding others and to lose his own selfishness, the necessity of sacrificing everything ^{that is} of, let's call it, the carnal nature - of that what belongs to any kind of a man from the lower level on up, trying to raise them if he wants to and if he is sufficiently able perhaps even persistent in that kind of an attempt to reach higher and higher levels of being in an unconscious world, finally reaching a level which is close to that horizontal line we talked about.

mi. (c) . of That is the time when a man can work. That is the condition of me, Man Number Four. That is the possibility when he lives there, that he can see the promised land of consciousness. That is where a man is as pure as he can be in an ~~unconscious~~ unconscious state and there

he has a prayer to find out what are the bridges across that ~~highway~~

~~mi~~ There are three bridges for the entry into the promised land: one is the SI DO of his ordinary, physical body. The second is the FA bridge of the Kesdjan. The third is the DO as the starting point which, because of its initiative in striking the DO, is sufficient to go across to ~~to a ray~~ (?) ~~✗~~. After the DO ~~✗~~ intellect has fulfilled the requirements of awareness, of impartiality and there, simultaneously, ~~✗~~ standing at DO in that little diagram, there is a triangle which is below the line. One sees in the direction of the FA bridge. One sees in the direction of all DO's because the lines of DO's are connected. One sees the beginning of Kesdjan. One sees the possibility of the DO RE MI of Kesdjanian body. Then one turns at DO and one looks ahead of oneself wishing to enter into the kingdom of God by means of a Soul wishing then to develop the DO RE MI and hoping that at the FA bridge of the intellect there will be enough emotional energy acquired to enable it to cross that tremendous difficulty of intentional suffering and conscious labor.

And so now we have a Seattle night in this trip. We will still talk, you know, ^{not?} ~~but~~ about essential problems, if you don't mind, and Thursday evening, I hope all of us will be safely back here, at least those who belong to the Land.

Goodnight, everybody.

END TAPE

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